THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Texas learning has been made the target for many a shaft, yet the State has a school fund of $100,000,000.

FACTS AND FIGURES.

Hereafter no girl can gradute from the public schools in Boston until she shall have successfully passed an examination in cookery.

In the last seven-and-twenty years the number of students attending Scotch universities has more than doubled, for in 1861 the number was 3,389, and in 1890 it was 7,000 odd.

We are told that the World's Fair will be a failure if not opened on Sunday. Then let it be a failure, and if its gates be thrown open on the Lord's day we hope it will be a failure. We can do without the Fair but we cannot afford to destroy the Sabbath.

"The Rev. Edwin Knox Mitchell, of Brooklyn, has accepted the chair of Græco-Roman and Eastern Church History in the Hartford Theological Seminary (Congregational). Professor Mitchell is a graduate of Marietta College, Ohio (1878) and of Union Theological Seminary (1884).

"William I. Knapp, Professor of Modern Languages at Yale, has resigned his chair to accept an offier to take charge of the Department of Modern Languages at Professor Harper's Chicago University. Professor Knapp has been at the head of the Modern Language Department of Yale since 1879.

Every man is conscious that he leads two lives; the one trival and ordinary, the other sacred and reclusc; one which he carries to society and the dinner table, the other in which his youth and aspiration survives for him, and which is a confidence between him and God.—*Lowell.*

When too low spirited to be cheerful yourself, do something to make somebody else cheerful and happy. You won't feel any the worse, and may be you will feel better. Says Ruskin, "You will find the mere resolve, the honest desire to help other people will, in the quickest and most delicate way, improve yourself."—*Exalt*

It seems the Egyptians were before us in using paper for all sorts of things. They made coffins of it, working manuscripts up into a thick layer as strong as a board. Mr. Petrie has succeeded in separating some of these layers and has found remnants, known and unknown, of Euripides, Plato, and Homer. Some or these manuscrips were written B. C. 250.

Boston claims the honor of having had the first free public school (in 1635), with only a sufficient number of pupils to make a single class in the schools of today. Now that city of baked-bean culture has 30 kindergartens, 120 primary, 55 grammar, 8 high, 3 Latin, 1 normal, 1 evening high, 15 evening elementary, 5 evening drawing, 1 manual training, 7 schools of cookery, and 1 school for the deaf, and over 60,000 pupils in attendence.

"A Territorial Convention held in Salt Lake City, Utah, comprising upward of three hundred citizens from several counties, has adopted a memorial to Congress against the Statehood bills, calling attention to reasonable doubts of the sincerity of the Mormons in their professions of party division and the rejection of polygamy, and representing that the Territory is prospering under the present status. A committee was appointed to take the memorial to Washington."—*Independent.*

At the recent meeting of Vassar Alumnæ in New York, a spirited discussion took place on the question of women's salaries. It was decided that "custom and public opinion" were the the great bugbears in the way of fair treatment in this regard. The discussion took a practical turn by a motion being at once carried to increase the fund for the endowment of the chair of astronomy which the alumnæ are now raising in honor of Maria Mitchell, the incumbent a woman, from $40,000 to $50,000 so that one woman at least should receive fair compensation.—*Independent.*

It is easy to backslide; to go ahead requires incessant effort. In accord with this general law, Christians naturally gravitate into neglect of the communion, of prayer meeting, and into economizing on religious expenses, and into dropping their church paper. Christians should rebuke this selfish tendency by holding themselves up to the line of duty. Pastors need to repeat their warm exhortations continually, especially concerning the religious paper.—*Virginia Christian Advocate.*

"The Behring Sea negotiations have been continued; but as injury points are open it has been decided to urge the continuance of the *modus vivendi*, which will expire May 1st. It is understood that the arbitrating tribunal will consist of seven persons: two from the United States, two representing Great Britian—one being a Canadian and the other an Englishman—and three from some neutral country. It is reported that the Hon. Edward J. Phelps, formerly American Minister to England, has been appointed Chief Consul of the United States before this Board."

A dramatic newspaper of New York drafted a bill legalizing prostitution and sent it to many pastors, asking their opinion of its merits. It proposes to make prostitution a business requiring a small fee for license. It is humiliating that in civilized New York a man can be found with mind and words base enough to draw up such a bill, and we doubt whether such a man could be found outside of those in cordial sympathy with the theatre. It is a finger pointing to the code of morals prevalent in that circle.—*Baltimore Baptist.*

These are record-breaking times, our exports are the largest in the country's history. Iron and coal production in 1891 were the heaviest ever reported. Cotton has touched the lowest price on the largest crop even seen. Silver has also touched the lowest record. Bank deposits were never so large. Commercial paper touched the lowest rate ever known in New York City. We imported more raw silk and rubber in 1891 than ever before. Instances such as these might be multiplied; some as curiosities, but more as evidences of national growth.

REV. ROBERT ANTHONY RICKS

Was born in Southampton county, Virginia, November 11, 1854. His parents were Collin and Louisa Ricks. Rev. R. A. Ricks married, November 18, 1886, Miss Sallie Haskins, of Mecklenburg county, Virginia, who, with two bright children, survive him. He was ordained to the gospel ministry in 1881, at Liberty Spring, Nansemond county, Virginia. For ten years he was actively engaged in preaching the gospel, and in that time he developed rare gifts as a sermonizer and writer. He wrote the History of the Home Mission Work in the Eastern Virginia Conference, and had been chosen by the General Convention to write a history of the Christian Church. In November, 1890, he was called to pastoral work at Burlington, North Carolina, where he did, in a few months, the finest work of his life, and fell dead in the pulpit on Sunday, April 26. 1891, without a moment's warning of the approach of the Death Angel. He thus died in the beginning of his prime, and went to his reward, lamented by the brotherhood and a large circle of personal admirers.

The Crown Jewels of the King of Kings.

BY REV. R. A. RICKS.

TEXT:—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. *Mal. III:17.*

Says Malachi, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." There are few duties that Christians are more apt to neglect than that of speaking often one to another concerning those things that pertain to the spiritual life. When Christians meet up with each other, instead of talking of that which is of supreme interest to all, they confine their conversation to politics, money making, neighborhood scandals, the latest styles, and other topics of similar character. Now if the opposite of this fact were true—if we, as Christians, were to speak oftener one to another concerning the Christian life—the result would be that the standard of Christianity in our midst would be considerably elevated. The good that we could do each other by judicious religious conversation is simply incalculable.

1st. We should speak words of hope to the despondent. In spiritual, as well as in temporal things people sometimes become despondent. Indeed some are naturally less hopeful than others. To them the way seems generally up-hill; and frequently dark clouds hower above them, and impenetrable mists rise up before them. They feel that they are worse than any one else—that they are making no progress in the divine life—that, instead of going forward, they are going backward; and sometimes they are almost ready to give up in despair. You who are not so despondent speak words of hope to such as these. Tell them to possess their souls in patience, and "in due season they shall reap, if they faint not"—that "weeping may endure for a night, but joy cometh in the morning." Also remind them of the past, that although Thomas was sometimes gloomy and despondent, yet he was none the less faithful. With such words as these you will inspire hope and hope is an "anchor of the soul, both sure and steadfast."

2nd. We should speak words of encouragement to the weak. All have not the same degree of spiritual strength. Some are weaker to resist temptation than others. It may be that before their acceptance of Christ they allowed some particular sin, or sins, to gain such an ascendency over them, that even after they have passed from nature to grace those sins are the cause of many a battle between them and Satan, in same of which, in all probability, Satan is victorious. And no one is more grieved at this than they themselves. These sins are a continued "thorn in the flesh"; and the trouble they see on account of them none know but God and themselves. And these do not receive the sympathy they deserve. They are struggling hard to overcome their besetting sins; and when they themselves are sometimes worsted in the conflict, instead of being sympathized with, they are more frequently censured. Is this right? Hear what Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one"; and again, "Bear ye one anothers burdens, and so fulfill the law of Christ." This then is our duty. Speak words of encouragement to the weak—to those who are being sorely pressed and sometimes overcome by the minions of Satan. Tell them, that, though often defeated, yet if they will only be faithful, and struggle on until the end, they will at last come out more than conquerors through Him who hath loved them, and given himself for them."

3rd. We should speak words of instruction to the ignorant. All have not had the same opportunities for religious instruction; and hence all are not equally informed in regard to religious truth. We frequently come in contact with Christians who sin ignorantly—because of a lack of proper information. They are anxious for their lives to be in harmony with the religion which they profess; but, not being sufficiently informed concerning the requirements of that religion, they are sometimes guilty of that which is contrary to the spirit of Christianity, and which consequently weakens their influence as Christians, and brings reproach upon the cause of Christ. Now, when we meet up with such persons as these, those of us who are capable of so doing should seize the opportunity to give them that instruction which they so much need. As Aquila and Priscilla did to Apollos, we should "expound unto them the way to God more perfectly." Says the writer to the Hebrews, "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

4th. We should speak words of reproof to the wilfully erring. There is another, and a large class, some of whom I suppose may be found in every church, who sin, not because of any special weakness—not because of ignorance of right—but because of downright carelessness, or, more properly, of wilful negligence: They neglect known duties and do that which they know is forbidden, and for no other reason than because it is better suited to their taste and inclinations. What is our duty in regard to this class of persons? Our duty is to go to them and reprove them for their sin—not harshly, or in such a manner as will be likely to arouse their resentment, and make them more obstinate; but, in the spirit of the Master, to show them their error, and impress upon them the end to which such sins, if persisted in, must eventually lead. If, when you go to such a one in this way, he will hear you, you have gained your brother; if he will not hear you, then you will have the satisfaction of knowing you have done your duty, and that your skirts are clear. Says Solomon, "Faithful are the wounds of a friend."

5th. We should speak words of commendation to the faithful. In my opinion, faithfulness ought always to be commended, though there are some who are of a contrary opinion. They say that when one has done the best he could, he has only done his duty; and that one does not deserve to be commended for simply doing his duty. But I think that this is a mistake; and the Saviour Himself is on my side of the question. In the Parable of the Talents the lord of the servant said to each of the two faithful ones, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." And to Mary of Bethany when she anointed His feet with oil, Jesus paid the highest tribute in the power of any one: said He to those sitting about Him, "She hath done what she could." I believe that faithfulness in the performance of duty should be commended; and I believe, furthermore that such commendation will lead to greater efforts and to nobler deeds.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it." Those who speak in the name of the Master, either publicly or privately, may have the satisfaction of knowing that it is not without His notice; for He ever hearkens and hears every word of His people concerning Himself. On the afternoon of the third day after His crucifixion, two of His disciples went from Jerusalem to Emmaus; and as they walked they talked of that which had so recently befallen their Lord at the Jewish capital; and as they communed together concerning those things, Luke tells us that, "Jesus Himself drew near, and went with them." They were speaking of Himself; and He "hearkened, and heard it." What we say, or do, for others may be mentioned,

and unappreciated; but not so with Him; for His ears are open to hear our faintest words, and His eyes are vigilant to behold our weakest efforts. and not only did the Lord hearken and hear when those "that feared the Lord spake often one to another"; but Malachi says, "And a book of remembrance was written before him." By this is meant that their words spoken in His name should not be forgotten. This is quite different from man. Faithfulness to our fellowmen, in probably a majority of cases, soon passes out of memory. In the book of Esther we read that at one time a conspiracy was formed against the life of king Ahasurus by two of his chamberlains; and Mordecai, a Jew, learning of the conspiracy, informed the king, and thereby saved his life. Time passed on, and Mordecai was forgotten; and one night—probably years afterwards—as Ahasurus was having the records of his kingdom read in his presence, he found recorded an account of Mordecai's service; and when inquiring, he learned that Mordecai's faithfulness had never been rewarded. David was faithful to Saul. Not only did he rid him of one of his most formidable enemies—Goliath of Gath—but also, upon several occasions, when Saul was hunting him like a common wild beast, he spared his life when it was in his power to have taken it; but Saul as often forgot his faithfulness, and would as often have put him to death. And such instances of forgetfulness of service are neither confined to the Bible nor to the past.

Even in these days of Christian thought and religious enlightenment we frequently read of some one who is now living, or has just died, in obscurity and want, and who at some period of his life has distinguished himself by some great service for his country or his fellowmen. But not so with the Lord. He does not forget faithfulness to Himself; for "a book of remembrance" is "written before him," and upon its sacred pages, by the unerring fingers of the recording angel, every word spoken and every service rendered in His name will be faithfully and accurately chronicled. Nothing will be omitted; nothing will be added thereto.

"And they (those alluded to in the preceding verse—those "that feared the Lord," and "spake often one to another") shall be mine, saith the Lord of hosts, in that day when I make up my jewels." I suppose that in every kingdom of note on the globe the royal heads have what is generally known as "crown jewels"; and in the text we learn that the King of Kings is also to have His "crown jewels"; for he says he is coming "to make up" His "jewels." In regard to His jewels we notice—

1st. They are purchased at a great price. The great value of the "crown jewels" of the different kingdoms, consisting of rare gems in costly settings, artistic in design and exquisite in workmanship, is almost fabulous—in many instances reaching up into millions; but the price paid for the jewels that the King of Heaven is coming "to make up" is infinitely greater than all of these combined. The jewels of these earthly kings may have cost millions of money and even the lives of subjects; but for none of them was given the blood of an only begotten and much loved Son. This is the price that the Lord paid for His jewels; "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this price was paid with the full consent of the Son; for, speaking of giving His life as a sacrifice for sin, He says, "No man taketh it from me, but I lay it down of myself." "Therefore, ye who are to be 'crown jewels' of the Lord of hosts, glorify God in your body, and in your spirit, which are God's; for ye are bought with a price, even the blood of Jesus.

2nd. They are preserved with great care. It is remarkable to see for how long a time the "crown jewels" of some kingdoms have been preserved—frequently extending through periods of centuries—and those periods embracing, too, times of war and national calamity; but it is even more remarkable to see with what care the "crown jewels" of the King of kings are preserved. These, amid all of the opposing elements of the world, and in the very face of the great efforts that are being put forward by Satan and his emissaries to possess them, they "are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Those who are His jewels, and who make good use of the means of grace that He has placed at their disposed need not fear, for nothing will be able to separate them from the love of Christ. Says the the Lord through Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flames kindle upon thee." And speaking of these crown jewels, Jesus says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Therefore, Christian friends, let us say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." And such confidence should give us great boldness in Christ Jesus our Lord.

3rd. They are destined for a great future. There is something significant about the "crown jewels" They suggests to our minds crowned heads, royal surroundings, court assemblies, and lofty associations. If such thoughts as these are suggested by the "crown jewels" of earthly kingdoms, what thoughts should be suggested by the "crown jewels of the Heavenly kingdom? The mention of these present to the eye of faith the King of kings, the Prince of Peace, the New Jerusalem, the "company of angels," the society of "just men made perfect," a star-decked throne, a "sceptre of righteousness," a universal dominion, and an everlasting kingdom. Says Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"; "And it doth not yet appear," says John, "what we shall be: but we know that when he shall appear, we shall be like him." Such is the great future for which those jewels which the Lord of hosts is coming "to make up" are destined.

May He find many of His jewels in this congregation; and may this future be their future.

Another Resolution.

"Resolved 3. That we recommend organized and systematic temperance work for both the church and Sunday school."

The N. C. & Va. C. C. also adopted the foregoing resolution. What is to be the outcome of it? Do the churches of the conference know that their delegates voted for such a resolution, and thereby committed the sentiment of the church in this direction? Are they unwilling to be so committed? If they are they ought openly to disavow the action of their delegates and let the conference and the world know where they stand in regard to it. The church and the individual Christians that are afraid to say or do what will commit them for or against a reform that involves a moral question, lacks true Christian courage.

The church must understand that toleration without opposition is sanction, and that sanction is participation. How few realize the fearful responsibility resting upon them. The trouble is the church is doing nothing. It is not letting its light shine, and perhaps largely so because the pulpit is willingly enveloped in darkness. The time has come when this unholy communion between light and darkness must be broken up, or God will rebuke His church as He did in the days of Gideon. The issue between right and wrong must be clearly drawn. If the pulpit will not lead the van the laity must not falter, but push ahead and demand leaders who will march with them into the thickest of the fight In this battle against wrong the enemy will win unless organized and systematic effort is put forth by the church. Who will lead this aggressive work in the churches of our conference? The ministers should lead, but many of them hesitate for fear public sentiment will not sustain them. A very intelligent layman remarked to me a few days ago that there was more cowardice in the pulpit to-day than among any other class in proportion to numbers, moral cowardice. He said that there were men in the pulpit who did not dare to claim their own souls. Men, who can be intimidated by policy, motives and popular applause, lack the courage of Paul when he said he was willing not only to be bound, but to die at Jerusalem for the Lord Jesus.

The adult members of every church should organize for Christian temperance work. They should supply themselves with temperance literature and circulate it among those who need to be taught the principles of sobriety and virtue. What we need is some desperate earnestness on the part of parents and ministers along this line. And how such earnestness should be wanting is a matter of astonishment to me. There is hardly a picture of the future that can come up before the imagination of a parent but what there will appear prominently in the foreground the son or daughter of his love. If the thought of a splendid mansion, well furnished in every department, and all the things tastily arranged, with a happy family seated around the evening fireside, comes up, the most prominent and interesting object will be son or daughter presiding as head to the home. If imagination paints the picture of a wretched hovel with no visible home comforts, a wintry storm howling around and driving the snow through the cracks, and a handful of dying embers in the fireplace over which is bending an emaciated mother and plying her needle upon some half worn out garments of half a dozen children huddled in one bed, while a drunken sot of a husband lies sprawling across another bed all in the same room, the thought comes like an electric shock, that may be my son or my daughter. God only knows what is to be the lot of my child. This I know He has never willed such a destiny for any one. It can only come from disobedience to his laws It is my duty to do all I can to avert such experiences.

Let the children next be organized into Bands of Hope. Every church

should have its Band. Early training is the best. It is the Bible plan. "Train up a child, etc." Let inspiration be given around the parental knee. Mothers can do much to promote an interest in the bosom of the child for temperance and virtue.

Let each member of the Band be furnished with a badge to wear on all public occasion. Let them be encouraged to defend the Band and their badge, and to work for their Band. Let them have a constitution and by-laws, and elect their own officers. I will furnish a copy of a suitable constitution to any church that wishes to organize a Band of Hope. Put the children to work in a good cause and after a while we will have men who will work in the same cause. I shall not be satisfied if the resolutions adopted at our last conference do not bear some fruit in time to be mentioned in the next report to our conference.

JEREMIAH W. HOLT.

The Bible and Science.

This 19th century is developing a class of men that think they have gotten beyond the Old Testament. They coolly tell you that science has proven the Old Testament false. That geology is reduced to an exact science, and the old book in no way corresponds with it. Why should these men be so sure that their science is exact, when so many systems of geology are laid aside as false?

When the first geological hypothesis was put forth the story of creation as laid down in the Bible was the same as now Another theory took the place of the first, and yet the Bible was the same. The theories of men have been changing, but the Bible has remained the same. When the scientists have been mistaken so many times in the past, they should not be too positive now.

It is true that men have learned many facts about the rocks and God's book of nature, but they remind me of a child that comes home from school imagining that because they have got to division in their mathematics they know nearly all that there is to be known about the science. If they could only realize that they have just commenced how discouraged they would be. Some so called scientists might well learn the lesson.

When the Copernican system of Astronomy was first brought out men imagined that the Bible would be overthrown, but the Bible still stands. It stands as as firmly as it did when the Ptolemaic system was accepted. The scientists have not got beyond the Bible statement that "he hangeth the world upon nothing."

I believe the Bible will continue to stand the test of ages.

JAMES S. FROST.

North Rush, N. Y.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Pilgrims to Fuji.

Fuji, as many of you know, is the highest mountain in Japan; and is at times simply grand, especially when covered with snow, which is the greater part of the year. However, in August, the pilgrims think it safe to make their pilgrimages, and go generally in companies from their respective neighborhoods, not merely to see, but to worship.

I stayed about five days at a hotel in a village called Yoshino, in order to get a little mountain air; while there I was surprised to see the large number of pilgrims passing for Fuji. The first day I counted three or four different lots, while some days there were more, besides, very possibly, others I did not notice. In each company would be, as a rule, from twenty to thirty, generally men, though on my return to Tokio I met a company mostly made up of women. They are mostly dressed in white—white coat or kimono, white stockings or kutrutabi, large white hat; those who wore pants at all wore white. During the heat of the day they generally rest from 11 a. m. to 2 p. m, while sometimes at night only a few hours. One night our hotel had fully seventy; that and other nights the servants had little or no sleep.

The village of Yoshino is on the direct road for many people to Fuji, and is about fourteen ri or thirty-three miles distant; notwithstanding this fact, the majority, who are already tired and on foot, and expect to continue so, have not the slightest idea of giving up until they have reached the mountain's summit and returned once more to their homes in safety.

But why go through so much on these hot summer days? Lose time, money, and very possibly, in some cases, bring on sickness. It is to worship. Some worship the idols on the mountain, while others worship the mountain. True, indeed, does the grand old mountain look like a tremendous pyramid in the distance, and seems to make one feel solemn as he beholds one of the beautiful scenes, which brings out the wisdom and power of the great "I Am;" yet how sad to think that in the present day so many of our fellow-creatures should give that honor which belongs alone to the Creator to the glorious works of his hands. Japan is not yet Christian, please believe us; therefore let us feel a great work still resting on the church of Christ in regard to Japan, and see we do our part.

D. F. JONES.

Missionary Items.

A medical missionary in China treated fourteen men in one day who represented eleven of the eighteen provinces of the empire.

At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, thirty-two thousand children, nearly all of Hindu-Mohammedan parentage, recently marched in a Sunday-school procession.

The thirty-first anniversary of the Woman's Union Missionary Society of America was held lately at the Bible House in New York. The report of the Treasurer showed that the total expenditures for the year had been $33,528.88; from interest on funds, $3, 465.14, and the balance of $17,091.22 had been taken from Miss Smith's legacy and other funds.

Rev. Donald McLaren, editor of *Brazilian Missions*, says in the last number that the magazine would have to be discontinued for want of support. We hope many will be found to pay the small subscription of twenty five cents to keep this little paper in existance, when they consider its importance to the work in Brazil. Address Rev. Donald McLaren, D D., 372 Lewis avenue, Brooklyn, N. Y,

The Protestant church is represented in China by 1,296 missionaries under the care of the different boards. The largest number belonging to any of the stations being 366 under the direction of the China Inland Mission. The Presbyterian church has in all 150 missionaries. There are 4,041 native communicants in the churches, and in the school 2,483 scholars. The medical work his 109 workers, 38 of them women, all but two from America.

THE SUNDAY SCHOOL.

The Sunday School Department of the A. C. C.

BY J. F. BURNETT.

I hope to hear immediately from the conference secretaries that have not yet reported.

NORTHERN KANSAS.

Pres Rev. J. G. Merritt, Handen, Kan.
Sec. Rev. Elwood Coate, Meredith, Kan.

No. of churches in conference...	17
" members " ...	360
" Sunday schools in conference	15
" Sunday schools reported..	15
" Officers.....	67
" Teachers.....	61
" Classes.....	62
" Pupils.....	754
Average attendance	493
" conversions.....	27
" schools holding 12 months	8
" using Christian literature	13
" Quarterlies.....	496
" Papers.....	254
Amount of money raised....	$124.09

SPRING RIVER, KAN.

Pres. Rev. F. M. Thomas, Pittsburg, Kan.
Sec. E. Hull, Columbus, Kan.

No. of churches in conference...	6
" members " ...	205
" Sunday schools " ...	5
" " reported.	*none*
" Officers.....	30
" Teachers.....	30
" Classes.....	30
" Pupils.....	300
Whole No. in school,	can't say
Average attendance "	
" conversions ..... "	
" schools holding 12 months.	3
" using Christian literature.	4
" Quarterlies.	Don't know
" Papers "	
Am't money raised "	

I presume this is a new coference and may be in a measure excusable for the many blank items but if we are to forever to go on in this careless way and be sattisfied with the "can t say" we may as well quit now and lose ourselves in the great mass of nothingness of the presen. age. Sunday school officers ought to "say" and conference secretaries ought to know and then report what they know.

SOUTHERN KANSAS.

Pres. Rev. I. Mooney, Towanda, Kan
Sec. Rev. Henry Cole, Bone Springs, Kan.

No. of churches in conference...	12
" members " ...	350
" Sunday schools " ...	12
" " reported...	5
" Officers.....	20
" Teachers.....	28
" Classes.....	24
" Pupils.....	200
Whole No. in school	242
Average attendance	30
" conversions.....	3
" schools holding 12 months	2
" using Christian literature	2
" Quarterlies.....	35
" Papers.....	30
Amount of money raised.....	$24.00

No one can fail to see the injustice done these five schools that reported by the failure of the other seven. If the average was divided between the whole number it would indeed be very small It is commendable that every church in this conference maintain a school, but just why seven of the twelve should fail to report is not clear. If all our schools were reported the aggregate numbers would be astonishingly large to us and to the world.

NORTH MO.

Pres. Rev. Wm. M. Andis, Unionville, Mo.
Sec. C. Deweese, Indian Grove, Mo.

No. of churches in conference...	15
" members " ...	306

The secretary of this conference simply says he cannot furnish the in-

formation asked for because the schools did not report. *Now this is simply awfully wrong* for a whole conference to fail to report. *What means this neglect?* Cannot a remedy be found and will not the conference in its next annual session do something to stimulate the officers of churches and Sunday schools to do their duty. This is the only report so far from this state and it is the only one of the kind we ever want.

GRAND PRAIRIE, ARKANSAS.

Pres. Rev. Wm. K. Stamp, Almyra, Ark
Sec .....

No. of churches in conference...	4
" members " ...	90
" Sunday schools " ...	3
" " reported...	3
" Officers.....	12
" Teachers.....	10
" Classes.....	10
" Pupils.....	125
Whole No. in school	125
Average attendance.....	100
" conversions.....	6
" schools holding 12 months	1
" using Christian literature.	1
" Quarterlies for the year...	25
" Papers taken.....	25
Amount of money raised.....	$12.00

This is one of the youngest conferences among us but shows unusual promise of life and activity. The president fills out the report because of the recent death of the secretary but says that it is in the main accurately correct. If some of our older conferences would do as well it would not be long until we would know our numbers. *Brethren send in your reports.*

Lesson VIII.—Jehoiakim's Wickedness.

JEREMIAH 36:19-31.

GOLDEN TEXT—To-day if ye will hear his voice, harden not your hearts.

It is almost inconceivable how low a man can get in wickedness, or how high he can rise in goodness. Every one has faculties capable of development and to the degree that a person's faculties may be developed, to such a degree may a person become good or bad. We inherit propensities for those things which are bad, hence, it is easy for us to develop evil and ruinous passions. That which is good must be attained little by little, and we keep up a continual warfare with our bad qualities while striving to become good. It is therefore absolutely necessary that every child should be surrounded while he is rearing with such influence as will turn his mind in the direction of virtue, and break its hold upon evil tendencies. The formative period of life must be well guarded, and the temptations to do wrong must be reduced to a minimum if any thing grand and noble is to be expected from the child. While it is not every time the case that pious parents rear pious children, yet in a majority of the cases the parents are altogether responsible for the conduct of their children after they leave the parental roof.

Jehoiakim was a wicked man. He had a good father, but there was something wrong in the family some way, or Jehoiakim would have been as good as his father. Jehoiakim was a wicked ruler, he not only treated his subjects unjustly but he caused them to worship idols. He plunged the nation of Israel into so much wickedness that God's endurance and lovingkindness was tested beyond the proper limit.

God commands the prophet, Jeremiah, to take a roll and write down therein his curse upon Israel. There were no books at that time like the ones we have to-day, but people wrote upon rolls of parchment and other materials. God's curse was conditional. If king Jehoiakim and the people shall turn from their evil ways they shall live; if not, they shall be destroyed. This roll was carried by Jehudi to the king After Baruch had read the roll to the princess, he returned to Jeremiah and they both hid themselves to escape the king's wrath. They must have known that this roll would cause the king displeasure. The king after listening to a few lines of the prophecy takes the roll and in absolute defiance of the true and living God, cuts it up and burns it. Not a single eye-witness was afraid at the sight of such a deed. One besought the king not to destroy it, but he made no lamentation after it was destroyed.

God causes a new roll to be written. An additional curse is declared against the king. This is the case with all who disobey God. Every disobedience makes God's wrath that much stronger and the impending punishment that much greater. Jehoiakim's body was not respected enough to receive a decent burial, and his seed were cut off from existence.

It is foolish for one to war against his Creator. Man may to some extent hinder God's will, but it will be only greater damnation for man and a greater glory for God. His purposes will in the proper time all be accomplished, even though thousands of the creatures of His hands may die trying to thwart them.

HERBERT SCHOLZ.

The most troublesome church member is the man who thinks that nothing must be done without first consulting him who gets "miffed" if his opinion and wishes are not complied with on all occasions. Better be without such a man than have him along with his thousands of dollars.

The Influence of Conversation.

"He that walketh with wise men shall be wise;" he that habitually converseth with men of intelligence and gravity, and who are familiar with things which have in them inherent importance, and who talk of them, converse about them in a manner which befitteth the dignity of that nature to which God has given this wonderful faculty of speech, why, the man is influenced, influenced necessarily by converse like that. The conversation of the ignorant, the stupid, the dull; the converse of the flippant, the vain; the conversation of men of no reading, or of nothing but light reading; the conversation of the corrupt, the licentious, the vicious—why, the influence of the habitual talk of one man like that must tell very greatly upon the habits of another. Let me hear a man talk unreservedly—show himself by his talk, and I will tell you what sort of company he keeps, and what kind of people talk with him. We naturally fall into the same modes of thought, and imitate the language, and even the gestures and expressions of countenance of those we habitually converse and talk with; and so shall we be influenced for our benefit by our converse with this embodiment of the great thoughts of God.—*Rev. T. Binney.*

Preparing Their Own Death Warrant.

We are rather encouraged by the audacity of the liquor dealers as recently manifested. Through their manipulations liquor is to be sold on the exposition grounds in Chicago, and the exposition is to share in the profits. They have prepared a bill, which they claim will be passed by the New York legislature, opening saloons after one o'clock on Sundays and repealing the law which prohibits selling to minors. It lowers the license fees and practically makes it a misdemeanor for a policeman to obtain evidence against a liquor dealer for illegal selling. If they succeed, their success will be their failure. The more they get the more they will lose. There is enough prohibition sentiment in this country tied to old parties to sweep the infamous traffic from most of our states, and, when these temperance men become aroused by the arrogance of the rum power, they will wake from their lethargy and do their duty at the ballot box. The liquor traffic in this country is doomed, and I expect to live to attend its funeral, but, not as one of the mourners.—*Baltimore Baptist.*

The Christian is "put in trust" with a precious treasure for men. To withhold it is to see it diminish; to bestow it is to increase it.

A Strange Death and its Parallels.

Two or three weeks ago a poor looking third-class passenger in the train from Paris to Turin was taken seriously ill as the train approached the latter place. When the station was reached he was taken into the waiting-room, where he soon died. It was found that he wore a belt containing thirty thousand frances in gold, and death had been caused by the pressure of this belt. He also had rouleaux of gold under his armpits, though he was dressed in rags.

Many are the parallels of death of the soul, though few of the body, by the pressure of gold. He that is rich toward himself and not toward God has laid up his treasure upon the earth, and Jesus has declared that this is incompatible with the salvation that He came to bring After tenaciously clinging to vast fortunes many nominal Christians make their wills, considering chiefly how they will be estimated on earth, seldom, it is to be feared, endeavoring to forecast what opinion will be held by the authorities of the country to which they hope to go.—*New York Advocate.*

Limitations and Liberty.

BY WAYLAND HOYT, D. D.

I was walking in one of the squalidest parts of London. The streets were long lines of blackened and low houses, between which rolled the commonest traffic of the great town. It was bright summer, but the sun could only partly pierce the overhanging canopy of smoke. There were countless children, whose school and playgrounds were the verdureless and solid sidewalks, ill clothed, unkempt. The homes they came out of were the meanest and the meagerest. The whole aspect was that of a sickening desolateness; the whole place one of the sad blotches which greed and poverty and drink and dissoluteness gather and splash upon the fair sweet order of God's world. One could not help thinking of Mrs. Browning's "Cry of the Children":

"Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers',
And they cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The flowers are blowing toward the west—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free."

Walking and musing thus, I was struck and startled by a bird's song—the strongest, cheeriest, most re-

sounding, most soaring song of bird I ever heard. I looked to see whence, amid such plight, such song could issue. And I saw in a small cage, hanging by a poor window, an imprisoned English skylark.

The cage was small—just a few bits of wood nailed roughly together; and the cage's front swelling outward somewhat, hindering the bird with unpainted iron wires. But within the cage there was a little patch of green English sod, cut from some meadow. And amid the sod, and with wings lifted as if for flight which would almost assault the sun, the brown bird was standing with head turned skyward, singing its heart out, raining melody upon all the noise and dust and dirt around. You remember Shelley's "Ode to the Skylark":

"Hail to thee, blithe spirit—
Bird thou never wert;
That from heaven or near it
Pourest thy full heart
In profuse strains of unpremeditated art."

Only in this instance it was from a place far other than from Heaven or near it the ravishing strains were sounding.

The bird imprisoned, and yet at the same time the bird free with its glad song—it was a fresh lesson of life, that English skylark taught me. This was my lesson—Limitations and Liberty.

Yet, it is most true. There is no human soul, how wide soever its chance and place may be, how buoyant its hopes, how mounting its purpose, how untrammeled its will, standing on life's threshold and pluming itself for life's adventurous flight, but will sooner or later come to the consciousness of life's limitations, real, fixed, stern; sometimes even very sad.

But there is such a thing as liberty within limitations. That imprisoned skylark was free to sing. Also there is for us what there was not for the bird which taught me my lesson, the liberty of widening many of our limitations.

We may widen the limitations of our ignorance. There is no one of us who may not push further forward the frontiers of our knowledge.

There is the liberty of widening the limitations, hard and sterile, surrounding others. Not the lowliest of us but can find chance to help some one suffering by our side.

And always there is the liberty of doing one's utmost within limitations. Of that no limitation can deprive us. My skylark would sing its heart out in sweet strains, though the cage imprisoned it. Look; a narrow room; uncomfortable and dim and dark; in it a meager man, bruised and battered with long service, and manacled by a coupling chain to a soldier at his side; yet the heart in this man strong for service still and longing for it. But now how limited by the four walls of his poor room, by the coupling chain binding him to his guard, day in, day out! Still, the liberty of being the utmost Christian amid such limitations, not even the straitness in which he is, can possibly deprive him. It is thus the imprisoned Apostle writes: "According to earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death."

Here is mighty liberty for one most limited—the showing how a real Christianity can manifest sweet trust and patience even amid the hardest narrowness.—*Independent.*

Successful Villainy.

Nothing succeeds like success. In a fair fight right usually wins; but men do not fight fairly in this world, but by crooked, crafty, and deceptive policies, wickedness often triumphs; simple-minded men are hoodwinked; bad men tell untruths and good men believe them; righteous persons will not descend to such methods of warfare; consequently they are sometimes defeated and trampled down.

Successful villainy is ruinous to those who succeed. Rogues, emboldened by success, grow reckless, and rush on and fill up their cup of wickedness. The political party which sells itself to knaves becomes covered with their shame. Men learn to despise the wicked, who deceive, and the foolish, who are made their tools.

Sometimes religious villainy succeeds. The Scribes and Pharisees take counsel, and Christ is crucified. Worldly men, creeping into the church of God, make use of worldly and wicked measures to attain their ends. The righteous are condemned unjustly, and prejudice, wheedling, threats, and craft are used to establish the wrong and tread down the right. At length the work is done, villainy succeeds, and the curse follows it. A church, ruled by some worldly or stubborn man, casts out the godly and the faithful; and from that date is smitten and blighted and disgraced; the world looks on them with scorn; honest men avoid them; they have succeeded, but their success has been their ruin.

A religious organization may fall into the hands of a scheming, self-seeking, and worldly man. Those who discern the evil are persecuted and blackened; protesting voices are silenced; honest men, who refuse to be partakers of evil deeds, are driven away disheartened, or are reproached and disgraced if they remain. At length they withdraw from the unequal fight, and leave everything to the guidance of the undiscerning and the crafty. Dumb dogs feed and lie down. Greedy dogs consume the children's bread. Sanctimoniousness drives out the sanctity, and sectarianism is more valued than piety; until at length it dawns upon those who have some sense to see the right, that while they have succeeded in ridding themselves of one or two whom they called troublers in Israel, they have driven away with them an army of honest and upright men, and retained the stubborn, the stiff necked, the crafty, and the self-seeking; have ruined what they have controlled, and have, after all their boasting and self-gratulation, made themselves a hissing and a by-word among honest men.

The success of evil men has often been the cause of their downfall. "The prosperity of fools shall destroy them." The best thing that can happen to wrong-doers and wrong deeds is the swift exposure of their evil works. When men see themselves as others see them, some well-laid plans may be spoiled, some fat pickings may be taken from the greedy; but the cause of God will have greater prosperity, and truth and righteousness will triumph under the fostering care of Him who hath loved righteousness and hated wickedness.—*Armory.*

Wise to do Evil.

It is not the small, weak conceited, ignorant men of the day, with their swearing, and loafing and scoffing at Christ and the Bible, who do most harm. They are vermin who accomplish but little. But the giants of the day; the misguided giants in physical power, or giants in metal acumen, or gaints in social position, or giants in wealth, do the damage. The men who with sharp pens stab religion and throw their poison all through our literature; the men who use the power of wealth to sanction iniquity and bribe justice, and make truth and honor bow to their golden scepter; misguided giants, look out for them.

In the middle and latter part of the last century no doubt there were thousands of men in Paris and Edinburgh and London who hated God and blasphemed the name of the Almighty; but they did but little mischief, they were small men, insignificant men. Yet there were gaints in those days. Who can calculate the soul havoc of a Voltaire or a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination seizing upon the impulsive natures of the day? or David Hume, who employed his life as a spider employs his summer in spinning out silken webs to trap the unwary? or Gibbon who showed an unaccountable grudge against religion in his history of one of the most fascinating periods, of the world's existance, The Decline and Fall of the Roman Empire; a book in which, with all the Christian disciples, while with a sparseness of notice that never can be forgiven, he treated of the Christian heroes of whom the world was not worthy

Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, understand your power, and know that power, devoted to God, will be a crown on earth, to you typical of a crown in heaven; but misguided, bedraggled in sin, administrative of evil, God will thunder against you with his condemnation in the day when wealth and poverty, master and slave, king and subject, shall stand side by side in the judgment, and money-bags, and judicial ermine, and royal robe shall be no protection against the the lightenings of God's wrath at sin.—*Selected.*

Drink and Death.

In a general way all know that strong drink shortens life, and individual instances of death induced by alcohol are abundant; but; the extent of its ravages is only dimly seen. Dr. N. S. Davis, formerly president of the American Medical Association cites the following facts.

"In 1757-8 the distillation of liquor was stopped in England, on account of scarcity of grain, for three years, and the mortality in London decreased 3,793 deaths in one year. In 1780 distillation was resumed when deaths increased in one year 1,246. In 1792 an increase in the consumption of spirits was attended by an increase of 1,453 deaths. In 1896, there being a scarcity of grain, distillation was suspended and the mortality in London decreased 1,891 in one year. The mortality which had increased to 24,068 in 1800 on account of increased distilation, decreased as distillation decreased.

"The statistics of the rise and fall of the number of deaths in London—says an eminent physician—established the fact that the mortality of a people will increase or decrease in proportion as the consumption of alcoholic liquors is agumented or diminished."

As a measure of public health the whole liquor business from beginning to end should be stopped It should be quarantined like small pox, it should wear a danger sign like diphtheria, it should be stamped out like leprosy; it should be restricted, prohibited, annihilated; and the sooner it is done the better.—*Safe Guard.*

Fear Not

How often the Lord has bidden his children not to fear. There is no fear in love, and the tremors that distress a frightened soul are an evidence that faith is yet weak, that love is not supreme. "This poor man cried, and the Lord heard him, and delivered him from all his *fears*" It is a great thing to be delivered from troubles, it is a greater thing to be delivered from *fears*. Our worst troubles never happen; our greatest calamities never come. We spend our days in weariness and anxiety, thinking of what may happen and what may come to pass. We distress our souls with fancied cares and idle apprehensions, and when the dreaded hour arrives find that our troubles were imaginary, that the lions which we saw in the way were chained, and that the dangers that so alarmed us existed chiefly in our own distrustful minds.

The Lord can deliver us from troubles; this is an easy thing compared with delivering us from our *fears*; but even this he undertakes to do. He not only secures us against danger, but he undertakes to make us confident that we shall be free from the anxieties which cast many a shadow on our earthly path; and he permits us to come to him with our fears as well as with our troubles; and how soon the heart grows light and dances for joy in the consciousness of his presence and the confidence of his love! How many a soul is sad with needless cares! How many a heart is burdened with apprehensions which never will be realized! How many a sleepless night, how many an anxious day, how many a careworn countenance, bears witness to the power of inward fears; and how gently the kind Lord soothes and comforts and gladdens the hearts of those who trust in him! What strength he gives to the fainting, what courage to the tempted, what joy to the sad hearted and the disconsolate, what rest to those who are weary and worn and sad!

Beloved of the Lord, take for your comfort this word, "The Lord is my helper, I will not fear what man can do unto me." With praying Hezekiah, go spread your letter before the Lord; with the apostles, threatened and straitly charged not to preach, say, Now Lord behold their threatenings, and grant unto thy servants that with all boldness they may preach thy word; and though the air be red with curses, and full of threats and wrath, remember that the Lord on high is mightier than the voice of many waters, that he can tame the fury of ungodly men, and that ten thousand times he has turned hearts of stone to be hearts of flesh; and no matter how great men's rage may be, "the Lord knoweth how to deliver the ungodly out of temptation, and to reserve the unjust to the day of judgment to be punished."—*Safe Guard.*

Is There a Creator?

"Whence came matter? whence came motion, and their laws? It is admitted on all hands that the the present order of things sprang out of something pre-existent, which was either intelligent or non-intelligent. If intelligent there is a Supreme Intelligence. Supreme because there is nothing anterior to it. If it is not intelligent, then whence came mind-force? Matter does not evolve mind. Mind like matter is created or not created. Matter is created or eternal. If created then there is a personal Creator. If eternal, whence the stamp of mind upon it?

Motion like matter is created or it is eternal. If created, there is a personal Creator. If eternal, there is an eternal effect without a cause, since motion is an effect of a cause. Motion is of two kinds, viz., guided and unguided. Guided motion arises from intelligent force, while unguided motion arises from blind force. The workmanship is not intelligent, but proves the intelligence of its maker; as the watch shows the intelligence of its maker. The workmanship is not intelligent, hence it may produce a non-intelligent effect. The laws of nature are not intelligent; hence they may produce a non-intelligent effect, as in the case of a cyclone or earthquake.

It matter self-existent? If so, who enacted its laws? Are the laws the effect of blind force or the enactment of will power? How could blind-force produce laws when there can be no physical force without physical laws? Did blind physical laws enact themselves? Can you conceive of the existence of matter without physical law? Can you conceive of law without something to control? Then did not matter and law simultaneously come into existence, and are they not co-existent with each other? Can you conceive of law without a law maker? Physical law was either created or was eternal. If created, then there was a personal creator. If eternal, there was an eternal law without a law maker. Can matter and blind force produce that which it cannot afterwards control, as in the case of mind?"—*J. M. Jones.*

Religion and Health.

There would be little need for the doctor's art if our daily actions were in accord with the precepts of the gospel. The Decalogue is a more efficacious safe-guard even against bodily ills than all that the science and art of medicine can supply: "A sound mind in a sound body," which is the ideal of physical health, is almost invariably the reward of observance of the laws of religion. Vice in its various forms is the mother of life-destroying disease. We have examples by the hundreds every day of disease and death resulting from immorality and dissipation, and on the other hand we have numerous examples of robust health and happy old age as blessings undoubtedly due to the "mighty influence" of Christian living. Nearly everybody can furnish names in proof within his own knowledge, and many that are widely known will suggest themselves to all.—*Selected.*

Rum and Murder.

A very large proportion of the murders come through intoxication. There are hundreds of men who, through drink, have lost all control of their own minds, and who are liable to turn their cruel hands upon their dearest friends. A lady, who has kept a record of the wifemurders perpetrated by drunken husbands, reported in the daily papers for a year, shows that 3004 such cases have occurred during that time. Who can tell us how many cases have occurred where persons have gone to the very verge of murder; where supoior strength, or sudden flight, alone has saved a wife from murder at the hands of him who had solemnly vowed to love, honor, protect and cherish her. And who can tell how many fathers, mothers, neighbors, brothers, sisters and daughters have been murdered by intoxicated men? The prisons are crowded, and the gallows groans beneath the burden of murderers, who but for strong drink might have been quiet, peaceful, sober, industrious men. And though the land is defiled with crime, and blood toucheth blood, still these murder mills grand out their everlasting grist, and hearts are breaking, and stricken souls are sorrowing, and wives are suffering, and children are crying, and bereaved ones are pouring out their tears. "And shall God not avenge his own elect that cry unto him day and night; though he bear long with them, I tell yon that he will avenge them, and that speedily."—*Ex.*

Make Haste.

A young man led into crime by drink came at last to the gallows, His broken-hearted mother went to his prison cell to bid him farewell. When she asked if he had any word he would like to leave them, the doomed boy said: "O mother, I didn't want to kill him; I was crazed with drink. It was the saloon that did it. *O mother, tell the temperance people to be in a hurry.*"

While we wait men perish. For centuries the giant wrong-doing of the liquor traffic has distressed humanity and pillaged at will the hearts, and hopes, and homes of the people. How long shall humanity submit to its havoc, or fail to seek relief from its wasting march. Every well-wisher of the race, every Christian and patriot, regardless of name, and creed, and party, should confederate together to outlaw and annihilate the drink traffic and save the imperilled boys from being swept down by this undertow of hell into darkness, despair, and destruction.—*Selected.*

Bethel Christian Church.

Dear Bro. Clements:—The work at Bethel is moving on smoothly. The members and friends have ceiled and put blinds to the church. They have bought and placed in the church two stoves, which help to make the church pleasant and comfortable on a cold day.

At my first appointment after conference, I baptized a sister. At my last, we held the first quarterly meeting for the year on Saturday. The Lord's supper was administered on Sunday.

Rev. A. G. Anderson, a brother who is well known and loved by the brethren of the conference, lives near Bethel. Bro. Anderson is in feeble health though he has attended most of the services of the church since its organization. He feels much interest in the church. We feel that the Lord has blessed us in the work at Bethel. To God be all the praise.

Thomas W. Stroud.

Union Ridge, N. C., Feb. 13, 1892.

Thy Will be Done.

Thy will be done is the key of piety, the best rule of life, the royal road to the sweetest happiness, and the sweet way to the highest success. Heaven is heaven because God is there, and his will is done without questioning it; and earth is not heaven, because God is not received as Lord in all things and his will is not submitted to under all circumstances. Every doubt is a shadow on our pathway. Every departure from what the Lord wishes is wrong and against our best interest.—*Florida Christian Advocate.*

Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle.*

The Christian Sun.

THURSDAY, FEBRUARY 18, 1892.

REV. W. C. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES

Rev. Alice A. Draper's address is Luray, Va.

* * *

We understand that Rev. W. C. Wicker is starting off well with his work at Berkley.

* * *

Rev. P. T. Klapp and J. D. Wicker gave the office a pleasant call and left a nice list of renewals, for which accept our thanks, brethren.

* * *

Many thanks to Revs. J. Pressley Barrett, D. D., J. W. Wellons, J. W. Patton, W. W. Staley and J. W. Barrett for subscribers sent to the SUN.

* * *

Rev. W. T. Herndon had a bit of good luck the other day for Elon College in the gift of a nice sum of money. You know sometimes pluck makes luck; the doctor has the pluck, and sometimes he gets the luck.

Announcement.

The Christian Hymnary, the new hymn book of the Christian church is now ready for sale. We have a large supply on the road which will be here and ready for distribution as soon as the railroads can get them to us. Send in your orders accompanied by the cash. Under orders from headquarters we can, postively, fill no order for the Hymnary unless the cash accompanies the order.

No 1. Cloth sides, leather back, red edges, each, $1.00; per doz., express not prepaid, $9 00.
No. 2. Full leather, red edges, each, $1 25; per doz , express not prepaid, $12.00.
No. 3. Full leather, gilt edges, each, $1.50; per doz., express not prepaid, $15.00
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We will send the CHRISTIAN SUN *free twelve months* to any one sending us eight new subscribers with $16.00 in advance We do not require them to be at the same office; but remember they must be new subscribers.

In sending money for the SUN, please always mention the office to which the paper is to be sent.

The Work of the Christian Church.

The first work of the Christian church is to join in heartily with others in preaching Christ to every creature This is the foundation stone in all Christian work. It is the nucleus in the divine commission, that gives substance to every thing else. Any work of the church that does not have in it an aim at soul saving, is like a wind cloud with no moisture, a flower with no fragrance or a skeleton with no life. Church work must always have in it a longing desire to save souls, making all the smaller departments pour into this one as so many tributaries emptying into a great river. This strong desire for soul saving, we hold up always as the great throbbing heart of the Christian church. We are thankful to say that, while we have not done our whole duty along this line, we have done as much, if not more than other denominations, in proportion to our numbers. Thousands and thousands of precious souls have been born into God's kingdon at the altars of our chruches. Many who bow and worship at the altars of the larger denominations first felt God's pardoning love thrill in their souls at some Christian Church. And we thank God that we have so many spiritual children doing good with others.

But the Christian Church has another mission which is very dear to her; and that is to break down sectarian walls between denominations.

We believe that good people, people born of the Holy Ghost, made heirs of God and joint heirs with Christ, may see things differently, and understand many things in the Bible differently. Then we think, if this statement is true, they ought to throw down their sectarian walls, love each other, worship with each other, visit each other, and eat with each other. When we reach heaven, we may expect to find many who did not see and think here as we did. But we agreed in one thing. We all loved the Lord Jesus

We are thankful also that our work has not been in vain along this line. Our sermons on the union of God s people have been as good seed sown in good ground; our prayers for a united church have reached God's throne. Sectarian walls in many places are shaking; and Christians are coming nearer together day by day. May the time soon come when all the forces will be turned on satan's army, and churches learn to fight each other no more.

Now, brethren and sisters, as we have contended so long for the unity of God's church, let us throw our forces into every religious body that has hoisted over it the union banner. To stand back and say amen, is not enough. Let us fall in the ranks take hold of the union car, and help to move it on.

Elon College.

It is to be supposed that every lover of education within the knowledge of Elon College is interested in its prosperity. Every student educated here adds to the stream of knowledge which is being sent out from other colleges; and therefore, aids in the work of driving ignorance from our land. And especially is it to be supposed that every lover of the Christian church is interested in the prosperity of Elon College; for as it belonge to the church either the adversity or the prosperity of the one effects the other in the same proportion.

Possibly no college in North Carolina has ever attained the same degree of success in the same length of time that Elon has. And when we tell you that, notwithstanding the "hard times," the financial agent, Rev. W. T. Herndon, continues to meet with success, we feel sure that many hearts will feel glad. If we can have a strong, steady pull from now until the first day of next December, Elon College will be put on a financial basis, of which any College of its age might feel thankful. Let every one study and pray over the matter, and when the agent comes give a subscription to your college; for it is ours.

God Remembers us.

God has promised to be with His people always, even to the end of the world Though, in life's journey, we sometimes seem to forget this precious promise.

Storm clouds gather on the pilgrim's path, the terrifying streams of trouble press hard on their feet, and the hideous howls of satan's army make fearful the faint hearted; but just behind the frowning clouds the sun of God's promise is shining on the beautiful hills of Zion; amidst the streams of trouble, are the calming influences, balm of redeeming love; and in front of satan's army, is the angel with the sword of God's power in his hand. We are too apt to look at the troubles instead of looking at the the promises and the blessings We cannot look well at but one thing at a time. Men do not look east and west at the same moment. Neither can they look at the things of this world and God's promises at the same time. Look at God's promises all the time, and you will have no time to grieve over the troubles of life's journey. In ascending a tower, it is not the upward looking that brings the fear, but the downward. And so it is with the Christian. It is not the looking toward heaven that brings the fears, but the looking toward the earth.

We never forget our children, and God will not forget His.

Editorial Correspondence.

Last Friday at 6:25 p.m. we started for Damascus church, Orange county, N.C It was our pleasure to find Capt. Weatherspoon in charge of the cars He is always clever and accomodating. Soon we reached the University station. Then in company with J. L. Clements and a few other friends, we were off for Chapel Hill. Over a rough railroad for ten miles and we reach the depot. Now we made quick time to Bro. W. N. Pritchard. Here we always receive a hearty welcome. The excellent fire and warm room were things of great comfort; for it was one of the coldest nights of the season. Bro. Pritchard is one of the leading merchants in the town.

God watches over us during the night; the morning comes, and we start, after an excellent breakfast, to the church. A walk of four miles, for who would ride when it is so cold, brings us to Bro. J. W. Pritchard's where the preachers have been wont to go for more than half a century. He is one of the oldest, as well as one of the best members at Damascus. Many prayers will go up for him when the preachers and brethren learn that he has been in poor health nearly all the winter. It is hoped that he is improving a little. A few pleasant hours spent here, a good dinner enjoyed, and in company with Miss Julia and Johnnie Long, the line of march for the church is again resumed.

At the church we find an excellent new house of worship ready for the last coat of paint, the plasters lime and sand ,and the seats. The building committee's report show the expences thus far about paid. When completed it will be one of the best country houses of worship to be found anywhere.

Saturday night was spent with Bro. Johnson Lindsay and his two sisters. This is a gem of a home for a preacher. Everything is as nice as a new pin, and as comfortable as any one can wish

On Sunday the congregation was very good, the Lord was with his people, and the communion was indeed pleasant. Oh, these pleasant seasons from the Lord! How we love them.

Dinner was taken on Sunday with Bro. M. J. W. McCauley. This is always another pleasant place to visit. Here in company with Geo. T. Winston, president of the University of North Carolina, a few hours were, as we trust, profitably spent. Sister

McCauley has been suffering with grippe, but is better now.

Sunday night at Chapel Hill we heard a good sermon in the Baptist church by the Rev. Mr. Carrol, after which the night was spent with the Rev. Mr. Hocutt. It is soul refreshing to be with Bro. Hocutt.

Monday we went to Bro. J. A. Franks, of Catawba Springs on the cars. He was just from the bedside of his wife. She is at her father's in Alamance, and has been quite ill, but is better now. We were glad to find Bro. Franks chuck full of the spirit and church work. He used to be one of those who thought it no sin to take a dram once in awhile; but God bless you, he thinks differently now; for he is now high enough on the plane of righteousness to see the great sin in dram drinking. Oh, that others may get enough religion to see the same thing!

W. G. C.

Notice.

The E. Va. Conference has 100 copies of the Annual for free distribution. Any minister who knows of a place where copies can be used, can secure some by applying to me at Suffolk. W. W Staley.

Feb, 1, 1892.

Great Need for Study.

The great need of our clergy at the present day is study. This is an age when the half-educated skeptic is abroad, disseminating his show of learning before gaping crowds of listeners astonished at his apparent profundity. He is not really deep, he is only muddy; but even the experienced may sometimes, because they can not see the bottom, mistake a muddy for a deep pool, No new arguments against Christianity or the Christian's Bible have been advanced for 100 years, but an old argument, to one who has never heard it, is as good as new, and the constant repetition of oft refuted objections sometimes makes an impression on those who are unprepared for refutation. The arguments in favor of the authenticity of the Bible are ten-fold stronger than they were a century ago and our preachers should be perfecly familiar with them, for the skeptic and his stock arguments are to be found at every turn.—*St Louis Christian Advocate.*

Suffolk Letter.

The Missionary Society of our church here held its monthly meeting yesterday afternoon. It was not largely attended, but the meeting was a pleasant one. Every church should have such a society. The needs for missionary funds increase all the time, and the Christian church has failed woefully in missionary enterprise. One of the most difficult attempts of my life as a minister has been to school my congregation to understand their priviliges and duty toward the missionary cause. I am glad to report, however, that we are making some progress. A few years of faithful effort on the part of the faithful will bring us on our way rejoicing. If "great bodies move slow," a church missionary society must be a "great body." And yet the missionary spirit is the heart of the gospel, the center of church power and progress, the hope of bringing the world to Christ. The world will be brought to Christ by carrying Christ to the world.

Captain C. C. Baily, conductor of shifting engine on A & D. R. R. was knocked down and run over near Holland last Thursday afternoon, and brought to his home in Suffolk where his left leg was amputated; but he died that night from his injuries. He had been married only four or five months, and was cut off in the flower of his age. What we call life is uncertain and subject to accident; but there is a life that even what we call death cannot touch; it is independent of time, of circumstance, and the body. It is the life of which Christ said: "He that liveth and believeth in me shall never die."

Rev. Sam P. Jones will lecture in Suffolk next Thursday night in the City Hall for the benefit of the Good Templars. It is thought that he will draw a large audience, as he usually does whenever he consents to appear in public in lecture or sermon

The cry of "hard times" again greets us on every hand. Low prices for farm products, stagnation in trade, failure to make collections, the approaching national campaign, the uncertain future, all these lamentations fill the air with the song of unbelief. Who governs the world Who feeds the millions? Who controls the seasons? Who unseals the treasures of his own forming? Who guides the nations and speaks from the mountain or the deep? What is life? Do we live on money? Does happiness depend on gain? Seed-time and harvest will not fail. Summer and winter come on in the still quiet march of time. These periods of apparent stress teach us to depend on God. "When *Christ who is our life* shall appear" "In Him we live, and move, and have our being." He feeds the fowl of the air, and covers the earth with green, and gives you bread, "oh ye of little faith." If men will not learn to trust God in prosperity, let "hard times" teach than faith. Elijah shines as a polished specimen of faith as he waits for his daily bread by the brook, or receives a cake from a widow's hands. Moses shines as the greatest statesmen known to history, as the one by whom the law was given, who was with the Lord in the mount and appeared with Christ at the transfiguration, and yet he had no estate. Jesus glorifies human life as well as manifests the express image" of God, and yet he had not where to lay His head. Is faith clean gone from the earth, that Christian believers should complain, and grow sad? Is Christ only a name to praise and serve when prosperity smiles? Is He not rather a God to trust when adversity frowns? After night the day.

W. W. Staley.

Feb. 15th, 1892.

Church News, The World's Fair and Sunday Trains.

Dear Bro. Clements and Readers of the Sun:—I send you a little item of news. Last 4th Sunday, and Saturday before, I met my appointments at Mt. Auburn. The business meeting on Saturday was conducted harmoniously. They have under consideration the building of a new house or the enlarging of the old one. This dear people are entitled to a better house than they have, and I hope the good Lord will stir them up so as to see the full necessity of it, and provide the way for them to have it very soon, for I believe that the Lord should be honored with a good house. May God give them willing hearts and good crops.

On Sunday the congregation was not as large as usual owing to sickness. After the sermon the sacrament of the Lord's supper followed, which was attended with great solemnity, and I trust the feast resulted in much good to the dear congregation.

On Saturday and Sunday following, the District Meeting was held at Youngsville, N. C, which was, I think, second to no conference so far as the work went. The speakers who were present did their part well. We had the pleasure of having two Superintendents of Public Instruction at this meeting, and they gave us telling speaches on education. I think the discussion on the True Aims of the Christian Church, did more to put us in a true light before the people than anything that has ever been done here. The speakers on this subject took the position that the "True Aims" of the C. C. were two fold, viz.: The "Union of all God's people, and the reformation of the world." Rev. N. Del. McReynold of Ohio was there and took a liberal and strong part in this discussion. Now, I want to say that if we will take up some of the leading doctrines of our church and bring them before the people, it will do great good for us. We need not fear to tell the people *what we believe* and we can do it without necessarily offending any. We are going to take up the name "Christian" at our next meeting.

The 1st Sunday, and Saturday before, we met our congregation at Pleasant Grove, Va., in our first quarterly meeting, and notwithstanding the weather was extremely rough, the congregations were good. I think this congregation in many respects is doing well. After the sermon on Sunday, we had the communion, and, it was a solemn and we trust a profitable service. We thank God that we see some of the members in our congregations going "from strength to strength."

Now this brings us to the Ingrams appointment, 2nd Sunday and Saturday before. This was the first quarterly meeting ever held by this church, and during the business meeting on Saturday the church elected Bros. Josh Carlton and James Henderson, deacons. These are excellent brethren and I think will make good officers. Sunday morning notwithstanding the rain was falling, and the clouds were heavy and black, we had more people than we had seating capacity for, and some were compelled to stand or sit on the floor. After the sermon the Lord's supper was administered and it was a solemn and precious season.

In my sermons both at the Grove and Ingrams, I condemned the opening of the World's Fair on Sunday and took the position that if it was done, the church of God was responsible for allowing it. I believe if we cowardly preachers would in the fear of God uncompromisingly condemn sin as we ought. These Sunday trains would be stopped and the question of the World's Fair would not have been raised, for sinners would have had too much respect for the church. Dear brethren of the Christian church come to the front and take your stand by the right and if needs be, die there. You need not fear to take this stand for God will pull down Jericho's walls, and put the Midianites to flight. If we had the moral courage of that little newsboy who was mentioned in the last Sun or that of "Carless," the great machinist at the Philadelphia Exposition who refused to let his engine run on Sunday. Thus shutting the gates of that Exposition, we could put a check on him. Here I call on "Heaven and earth" to record my protest against the opening of the World's Fair and the running of trains on Sunday, and I am calling on my churches to follow me.

P. T. Klapp.

THE CHILDREN'S CORNER.

My Dear Children:—

The best word I have for you this week is that in many localities the grip is losing its grip on the people. How glad we shall be when it is entirely conquered.

This week I want you to read about "The Missing Leaves," and if you don't understand why I want you to read it, then ask your parents to read and tell you why. Every one of you write.

Cordially yours,
Uncle Tangle.

Mountain Road, Va., Feb. 13, '92.

Dear Uncle Tangle:—I write to send you my mission money—the amount that I got for my mission hen—one dollar and ten cents. I am glad to see so many nice letters in the Sun. With love to you and the cousins.

Your niece,
Mattie E. Thompson.

Mattie we certainly are glad to get your letter, and I hope there will be many more of the same kind from others. Write again, Mattie.

Raleigh, N. C., Feb. 7, 1892.

Dear Uncle Tangle:—I am a little girl ten years old; my papa works at the R & G. shops, and I have three sisters and two brothers. I go to the Christian Sunday school and like it very much. We have a nice little school, and the teachers and scholars are doing all they can to make it large. I go to every-day school, and am learning very fast. Give my love to the little cousins.

Your little niece.
Mary Utley.

Here comes a new cousin to join the Band and we extend a hearty welcome. Mary has been a member of my Sunday school class for a long time and is a faithful little girl. Write for the Corner again, Mary, and help us to keep it bright.

Raleigh, N. C., Feb. 10, 1892.

Dear Uncle Tangle:—I write you this letter to let you know that I wish to become a member of the Band. I go to the Murphy graded school and like it very much. I am a little girl ten years old, and my mama and papa are members of the Christian church. We have a small membership but we are very hopeful that it may grow and soon be numbered among the largest of the conference. I must close. Enclosed five cents for the Band.

From your little niece,
Effie Crutchfield.

Effie is another one of my old Sunday school pupils, and a bright little girl she is. Welcome, Effie.

Raleigh, N. C., Feb. 4, 1892.

Dear Uncle Tangle:—This is the second time I have ever written to the Band. I am going to school now. I am a member of the Sunday school at Catawba and like to go very much. My teacher is Miss Molly Kelly. I am ten years old. Is your name Uncle Tangle Mood? I will ask the little cousins a question: Who was chosen as a disciple in Judas Iscariot's place? Enclosed find one dime.

Yours lovingly,
Mary McCullers.

Mary it looks as though you were trying to turn the tables on me. Well, my name is not really Tangle Mood, but DeLancie J. Mood. The cousins will answer your other question. Write again.

Providence, Va., Feb. 11th, 1892.

Dear Uncle Tangle:—In my last letter I told you that we all had been sick. I have been sick since then but am getting better now. Papa and brother have been sick ever since Christmas. I hope the Lord will soon restore them to health. I wish you and the cousins would pray for them. I am very glad to see so many new cousins writing. I hope all will write often and make our Corner bright. I havn't been to school but two weeks since Christmas but I love to go very much and am sorry to have to lose so much time. I also love to go to Sunday school and church, but we have had so much sickness and bad weather our Sunday school is right dull. I love dearly to hear Uncle Barry preach he is so nice. I will answer the cousins' questions: Terah was two hundred and five years old. Esau married the daughter of Elon. There was but one window in the Ark. It was about six months after the last prophet before Christ came. I will ask a question: What city did Micah name as the birthplace of Christ. I send one dime for the Band with much love for you and the cousins

I remain your little niece,
Allie Gibson

Allie, we are glad you are well enough to write again; we are sorry to know that you have suffered. You certainly are fortunate in having Uncle Barry as your pastor. He is a grand good man. You shall have our prayers.

The Missing Leaves.

"Ione, won't you come, here please?"

"What for, mamma?"

"Come and see, my child."

"Yes, pretty soon."

That is what Ione's Aunt Orpha heard, as she was working among her plants just outside the door.

Ione and her mamma were visiting at Aunt Orpha's; but mamma had become ill soon after they arrived, and was obliged to lie in bed most of the time for several days.

Aunt Orpha was a florist, and Ione very much enjoyed looking at the plants and flowers, and watching her aunt make bouquets, or making little ones herself, from the flowers she was allowed to have.

Sometimes she was so interested in the flowers that she did not like to leave them when her mamma called; and as her mamma felt too ill to try very hard to have her little girl obey her, Ione was often quite slow about minding.

She had been in her mamma's room that day, with some flowers, and had left some stems and leaves scattered on the table. These annoyed her sick mamma, who called her in order to have her pick them up and leave things more tidy.

Ione gathered up most of them, and started away; but her mamma said, "O my child, you haven't them all yet."

"All but just a few," replied the little girl; then she picked up a few more, but still left some scattered ones, which Aunt Orpha soon afterward removed.

"My dear," came a call a little while later, "please come and draw down this window shade."

"What for, mamma? The sun doesn't shine in there?

"Now if this small girl had simply wished to know why the shade was to be lowered, she could have inquired after she had done the work; but the fact is, she did not like to leave her play to do even so small a thing.

"My child, why don't you obey better?"

"Why, mamma, I do always obey."

"But you wait, and ask questions, and act as though you did not like to do what I ask. That spoils the obedience. It is not whole obedience after that."

But Ione didn't see the harm in such little things; and soon afterward, when the sick mamma asked for a drink, her little girl went for it so slowly that any one could see hers was not more than half hearted obedience.

Presently Aunt Orpha, having been in her sister's room to see what she could do for her, said to her little niece, who was busy arranging pansies in a dish of wet sand, "Ione, do you want to go to with me into the garden?"

"What for?" asked Ione, just because she had said that so many times she did so without thinking what she said; but then she remembered that there were still some late flowers in the garden, and she added, Oh, yes, I want to go—in a minute."

When she did go into the garden, she found her aunt holding in one hand a great handsome dahlia from which she was pulling the petals.

"O auntie, what makes you do that?" exclaimed Ione.

"Oh, I was waiting for you," replied Aunt Orpha, handing her the marred flower. "Would you like some gladiolas?"

"Oh, yes! may I have some?" for Ione delighted in gladiolas; and as her aunt plucked one, the little girl reached for it expectantly, but Aunt Orpha said, "In a minute."

Then Ione gave a little gasp; for her aunt broke off one of the large, bright petals, before giving her the flower.

"Don't you think those pink ones are pretty, dear?"

Ione did think they were very pretty; but when one after another was handed to her with a part of the petals gone, she would surely have cried if there had been no one near. Soon she said, "Aunt Orpha, I think we have enough now."

"Oh, there are not many! Don't you admire these other colors?"

"Yes, but—" and that was all she said; but her aunt proposed, "Suppose we pick a bouquet for your mamma, then Do you know what she would like?"

"Pansies!" exclaimed Ione, happily. So to the pansy beds they went; but when the first lovely, velvety blossom was robbed of one of its petals, Ione exclaimed, "Oh, no!"

"Why? Don't you think your mamma would like that color?"

"Yes, but—whole ones!"

"Well, this is nearly whole—only one petal gone. If she is fond of whole ones, surely she will be pleased with this. Isn't that a beautful one yonder?"

"Yes! Just like folks, Aunt Orpha—like faces, I mean?"

"So they are. Shall we pick this one?"

"Yes, do—O Aunt Orpha, please don't!" as one of the velvety petals was about to disappear.

"Ione," her aunt began slowly, "do you know of any other ways these broken pansies are like people?"

There was a moment's silence; then Ione replied, "Yes ma'am, I think I do."

"What is it?" Aunt Orpha asked

Ione hesitated. "The broken flowers are like me when I don't mind quick, I guess"

"And you do not think you like them so well as the whole ones?" her aunt questioned. Ione shook her head.

After that, her aunt invited her to help pick the pansies, selecting whichever she liked; and soon a beautiful bouquet was almost ready for her mamma's room.

"Ione, come here, please."

"What for, mam—"but then she stopped, quite frightened, and hurried to answer her mamma's call.

When she returned, she said shyly to Aunt Orpha, "I came near pulling off another leaf; but I won't do so any more."

Do you know what she meant, my little girl! And do you my boy?—*Mrs. Ada. D. Wellman, in Youth's Instructor.*

The Terra del Fuego Mission.

In 1832 the celebrated naturalist, Charles Darwin, went around the world in the ship Beagle. He spent several weeks on the coast of Terra del Fuego in South America. His description of the people is full of horror. He represents them as the very lowest type of humanity he had ever seen. They were savages of the lowest degree and quality. No civilized man dare approached the shore. The wise and prudent naturalist left the coast, declaring the inhabitants to be beyond the reach of civilization.

One day a little babe was found lying in the street, in Bristol, England. It was taken to a workhouse. It was found on St. Thomas' day; they called it Thomas. It was found on a street which connected two bridges, so they called it Thomas Bridges. It was brought up on the public bounty. The boy reached early manhood with a heart aglow with the love of God. He longed to become a missionary. He offered himself to the Church Missionary Society, was accepted and sent to the very people whom Mr. Darwin thought to be too low to admit of civilization. Perfect love casts out fear. Bridges was heroic He lived among these people in peril of his life. He studied their curious vocal tones, reduced them to form, translated into it a part of the story of our Lord's life. They read it—were melted by it. They cried for more—he gave them more. They read, believed, were subdued, civilized and Christianized. In 1870 Mr Darwin wrote to the secretary of the society: "The success of the Terra del Fuego mission is phenomenal."—*W. T. Chase.*

Interfering With Business.

Few men are over-stocked with health or wealth, wit or wisdom; and as they know none too much when sober, it seems foolish for them to addle what brains they have by getting drunk. Drink interferes with business, injures health, and deranges everything.

The Tribune mentions a man who in declining wine on business principles, said:

"I have no prejudice whatever against the use of liquors. I think the question is purely personal and I decided for myself years ago. I had always been in the habit of drinking, and had never found that I allowed liquor to interfere with business or duty. But once when I was in Salt Lake City, years and years ago, I made a speculation in eggs. I bought up all I could, equipped a wagon-train to take them to mining camps in Idaho and prepared to start. It was fall, and I had decided to start on a certain evening in order to lose no time in getting beyond the mountains, where there was danger of getting caught in a storm and losing all my eggs. But the prospect of a long wagon journey was not a cheerful one, and in bidding farewell to comfortable quarters I solaced myself with drinking. I did not become drunk. I have never been drunk in my life, but I came to the conclusion that one day more or less would make little difference. It made all the difference in the world. I was caught in a storm which I should have missed had I started on time I lost every egg, was landed in Salt Lake City 'broke.' Drinking had interfered with my business once. In fact, it nearly ruined me, when I should certainly have turned a pretty fortune. It has never cost me a cent since that time."

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Making Scripture History Popular.

Dr E. W. Gilman, the well-known Corresponding Secretary of the American Bible Society, sends us his beautiful new booklet bound in white leatherette, entitled "From Easter to Ascension-day." In a clear, illuminating manner he tells the story of the great forty days after the Resurrection, a period so momentous to to the disciples and so inexpressibly percious to every follower of our dear Lord. It will find readers by the thousand, especially as its price is merely nominal. Thomas Whittaker, the publisher, will supply copies at ten cents each or a dozen for a dollar. His address is 2 and 3 Bible house, New York.

Arrows for the King's Archers, By the Rev. Henry W Little, Sussex, N. B. 12mo. Cloth binding Price, $1. Published by Thomas Whittaker, 2 and 3 Bible, house, New York.

The title of this attractive new book is as suggestive as its contents are pleasing. It is a series of enalytic outline addresses upon religious, temperance, and social topics, with several courses of addresses for special seasons. The volume is designed for the use of busy and overworked ministers, layreaders, teachers, and other Christian workers. The purpose of the book is to suggest ideas on subjects for short sermons and addresses in the smallest compass, and in the simplest form possible. The author gives a systematical and uniform character to these helps without making them too elaborate or artificial. They will be found simple, yet not superficial; methodical and yet thoroughly practical; brief but not barren; clearness is one of their striking characteristics. There is an Appendix containing seventy-eight facts and anecdotes to illustrate the addresses.

Gradually and slowly women are being employed as teachers in the public schools of Germany. From the official school statistics of Saxony it appears that the teaching force in the elementary Protestant schools, 2,171 in number, with an attendance of 575,560, consists of 285 directors or principals, 7,823 male teachers, and 226 female teachers. The Catholic and private schools, 125 in number, with an attendance of 13,131, have a teaching force of 7 directors, 112 male teachers and 17 female teachers. In the high schools of the kingdom there are 76,270 pupils, among them only 1,462 girls.

The first pastorate of a young preacher will influence the whole of of his subsequent life. Hence, there is a double obligation upon the church having such a pastor to do all in their power to make his work a success.

.....The addition of stenography and typewriting in the education of young people increases very materially their chances of making a livelihood.—W. T. Harris, U. S. Commissioner of Education.

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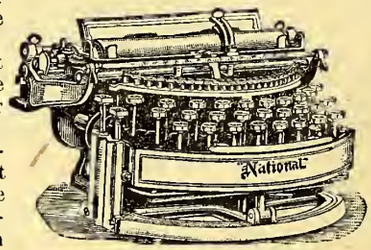

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A Murderer Hung.

WAS HE THE GUILTY PARTY?

John Wilson was born in Yancey county, N. C. During his youth he received an injury by falling, which fractured his skull, and the pressure upon a portion of the brain affected it to such a degree as to render him peculiarly liable to the exciting influence of drink. Thus for months or years he would be perfectly sane, and attend to his duties, but the moment whiskey entered his lips he became a frenzied lunatic

One day in company with a friend, he attended a turkey shooting frolic. Near the scene of sport was the "place of business" of a man whom North Carolina had licensed to sell liquor; under authority of this license he presented the fatal cup to Wilson, urged him to buy it, succeeded in doing exactly what North Carolina had licensed him to do; the result was exactly what reputable physicians had foretold. Wilson becoming frenzied shot, not the turkey, but his friend against whom he had neither grudge nor enmity.

He was arrested. Judge Armfield at his trial charged that unless the jury believed the prisoner to have been insane prior to the drinking, the act being a voluntary one could not be pleaded as an excuse. No doubt this was good law. No doubt the man was sane, until North Carolina, in the person of her license, tempted him to do that which must inevitably render him insane.

Wilson was convicted and brought to Asheville and incarcerated. Feeble in body and mind, he became an object of sympathy. A petition was circulated asking for commutation of sentence. A counter petition was at once put forth and largely signed, some by Christian people. It was decided that he must pay the penalty for an awful crime; but whose? Wilson's, the bar keeper's' or the State of North Carolina?

Wilson was hanged in the presence of a great multitude. The law was vindicated, North Carolina punished her child for having yielded to the temptation she had placed before him, for having fallen into the trap she had set for him. Oh! glorious land! Oh! disgrace to my dear old State of North Carolina.

Society demands that the law be vindicated. Was society protected by this vindication?

Is not the barroom open in almost every neighborhood to tempt weak minds and weak souls to arson, theft, rape and murder? Who keeps them open and furnishes hell its readiest weapons? *Christian North Carolina.* Her laws, endorsed and upheld by her people, say to the liquor men "make my people just as mean as ever you can. Send them to the jails and to the gallows. Aye, send them to endless perdition. I will shoulder the responsibility. Can we as a people bear the burden of that responsibility before God's throne?" —*N. C. Baptist.*

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CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND	DAILY. No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m
Burkeville	5 06	5 00
Keysville	5 44	5 44
Ar Danville	8 00	8 05
Greensboro	10 15	10 12
Lv Goldsboro	12 15 p m	†1 35 p m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p m	*3 05 a m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 40
Lv Winston Salem	†8 40 p m	*8 50 a m
Lv Greensboro	*10 25 p m	*10 20 a m
Ar Salisbury	12 18 a m	11 57
Ar Statesville	*1 52 a m	*1 09 p m
Asheville	6 55	5 59
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a m	*12 05 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	12 20 p m	11 45
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

NORTHBOUND	DAILY. No 10	No 12.
Lv Augusta	*7 00 p m	*1 00 p m
Columbia	10 50	4 10
Ar Charlotte	3 05 a m	8 00
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27	9 45
Lv Hot Springs	*5 22 p m	*12 [illegible]9 p m
Asheville	2 40 a m	4 25
Statesville	7 07	9 7
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37a m	*9 55 p m
Ar Greensboro	10 20	11 28 a m
Ar winston Salem	*11 40 a m	†1 18 a m
Lv. Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20
Raleigh	1 25	7 00
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
Keysville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a m. Returning leave Richmond 3 10 p m and 4 40 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p m daily; leave Keysville 6 00 p m; arrive Oxford 8 03 p m, Henderson 9 05 p. m, Durham 9 35 p m. Raleigh 10 46 p m. Returning leave Raleigh 9 15 a m, daily, Durham 10 25 a m Henderson, 10 05 a m Oxford 11 25 a m; arrive Keysville 2 00 p m, Richmond 5 30 p m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a m; arrives Durham 6 20 p m. Leaves Durham 7 15 a m daily except Sunday: arrives Oxford 9 10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m Leaves Oxford 3 00 a m daily except Sunday; arrives Durham 5 00 a m

Additional trains leave Oxford daily except Sunday 11 50 a m; arrive Henderson 12 45 p m. Returning leave Henderson 6 30 and 9 40 p m daily except Sunday; arrive Oxford 7 35 and 10 4[illegible] p m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p m Danville 5 5[illegible] a m, Greensboro 7 10 a m Salisbury 8 28 a m Charlotte 9 15 a m arrives Atlanta 5 05 p m. Returning leave Atlanta 1 25 p m, Charlotte 9 20 p m Salisbury 10 29 p m Greensboro 1 45 p m; arrives Danville 1 20 a m Lynchburg 3 35 a m Washington 8 38 a m Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12 15 p m and Raleigh 6 40 p m daily, makes connection at Durham with No 40. leaving at 7 50 p m daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

	No. 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pl'ns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pl'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m Arrive at Louisburg at 1.05 p. m., 6 40 p. m. JOHN C WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	4 20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson.	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Ham'et,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moncure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary.	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9.10 a. m, 4 00 p. m, arrive at Moncure at 9.55 a. m. 4.45 p. m.

Leave Moncure at 10 25 a. m, 5.10 p m., arrive at Pittsboro at 11.10 a. m 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8.35 a. m., 4 20 p. m.

Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10.10 a m., 6.35 p m.

Died.

At his home, Walls Bridge, Surry Co, Va., on the 24th of Jan., 1891 J. R. Kea, in the seventieth year of his age. Funeral services by the writer. Bro. Kea was a member of New Lebanon Christian church and was among her best financial supporters. He will be greatly missed. The deceased leaves to mourn their loss a widow and two children. May the sorrows of earth direct their hearts and minds to that home above "whence cometh no sorrow."

N. G. Newman.

Died at the home of her father near Graham, N. C., Feb. 13th, 1892, Miss Julia Albright. Her remains were intered in the Burlington cemetery, Alamance Co., N. C. I was to see her frequently during her sickness, read, and prayed with her. She died expressing a hope of a better life. The bereaved have our sympathy. Burial services by the writer.

P. H. Fleming.

Sister Martha King, age 104 years, died at her home in Alamance county, N. C., Feb. 3rd, 1892. Sister King joined the Baptist church in early life and remained a member to her death. She died trusting in Jesus. She leaves many friends and relatives, children and grand children to mourn their loss. Sister King was buried in the cemetery at Union church, N. C. Services by the writer. May God comfort the bereaved ones.

Thomas W. Stroud.

House and Lot for Sale.

By virtue of authority given me by deed executed by W. W. Ellis and wife to J. H. Fleming, Trustee, recorded in B. 113, in page 731, I will sell for cash on Monday, March 7th, 1892 at 12 m., at the Court House door of Wake county, the lot described in said Mortgage situated on North side of Cabarrus Street and beginning at intersection of Cabarrus and McDowel Streets being 208 feet by 60 feet and containing a good two story dwelling and other houses on premises.

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